THE EVENING TELEGRAPH.

VOL. IX.-NO. 100.

PHILADELPHIA, MONDAY, APRIL 26, 1869.

DOUBLE SHEET-THREE CENTS.

1.0.0.F.



Friendship, Love, and Truth



THE JUBILEE.

The Semi-Centennial of Odd Fellowship.

The Grand Demonstration at the Academy of Music This Morning.

The Addresses by P. G. M. John W Stokes, M. W. G. Sire E. D. Farnsworth, and R. W. G. Secretary James L. Ridgely.

The Anniversary Hymn by B. P. Shillaber and the Jubilee Hymn by E. P. Nowell.

The Programme of This Even-Evening's Exercises.

Rtc., Etc., Etc., Etc., Etc.

The accompanying cuts are correct recresentations rized by the Joint Committee of the Grand Lodge



and Grand Encampment of Pennsylvania, in commemoration of the Semi-centennial Anniversary of the establishment of Odd Fellowship in the United States. The medal was drawn and designed by Mr.



The 26th of April is at length upon us. The day so long and anxiously anticipated has arrived, and signalizes the fiftieth anniversary of the birth of Odd Fellowship in the United States. Than the weather, nothing could be more propitious. Escaping from the clouds, gloom and dust of yesterday, the fair blue sky smiled and the bright sun shone gally this morning. The day is a holiday. At an early hour the streets were thronged. every housetop flutters a flag, while the numerous lodge-rooms scattered everywhere throughout the city are indicated by scores of tiny signals, and yards of bunting feeting in the air of Spring. Hundreds of the "Order" were perambulating the streets at the very peep o'day. As the time approached for the formation of the procession, their near black suits and white badges were everywhere visible hurrying towards Broad street. Along the streets through which the procession was to pass, as early as 8 o'clock, you could see indications of preparations in progress to give facility to a view of the long line of marching men. The whole city was on the qui vive. School-boys gladly deserted their books for the nonce, and school-girls donned their most be-witching attire. The grand celebration forms the one and only theme of conversation. As the ever recurring apprehension yesterday was that the weather to-day would prove unkind, so the constant felicitation to-day is that that apprehension to-day is dissipated. Never since the Rebellion has this quiet Quaker City been in such an excitement, but peace,

FIRST EDITION | fifty years ago to-day, in the year 1819, Thomas Wildey, or, as he was popularly termed, "Father Wildey," planted the acorn from which has sprung the mighty oak of "Odd Fellowship." He made the beginning at Baltimore, out only the beginning. In a very few years the Order spread, gathered strength, and ramified. It now probably is the most extensive and flourishing organization in this country. Certainly one of the most numerous and prosperous on the earth. So far as its progress is concerned, in no age or country has any association yet been originated by man that has attained in so brief a period such strength in numbers and power, in usefulness and benevolence. Since the day of its founding it has

> its rolls over three hundred thousand members. Nearly thirty-eight hundred lodges are in prosperous working condition throughout the country. To many Odd Fellowship is a strange mystery but it should not be, since the Order has been productive of such vast amounts of good. That the great grand, and humane objects of the Order are understood, however, and appreciated, is well attested by the Semi-Centennial Celebration, and the presence of the many thousand strangers in Philadelphia to-

been steadily growing, until now it claims to have on

The Scene at the Academy.

Of course, Broad street, and especially the Academy of Music, formed the focus of excitement. There, up and down that noble thoroughfare, farther than the eye could reach, crowds of people on the sidewalks, and hundreds of horsemen in the street. ebbed and flowed. The brilliant insignia of the members of the Order were everywhere scarlet scarfs reddening an added tone, and their silver or golden medals and stars shining in the sunbeams. The celebration at the Academy did not commence until some time after the hour specified: but long before the arrival of 9 o'clock crowds of people commenced pouring in the doorways. No compression, wrangling, or jostling, however, occurred. They who entered all had checks allotting them seats, and consequently no disorder obtained. Contrary to expectation not a single decoration of any description had been placed upon the interior of the place. The stage was set with the scene ordinarily used on such occasions, and liberally supplied with seats, benches, and settees. Numerous music stands were likewise placed in the orchestra, to serve the purposes of the unusually large band which Professor Engelke had obtained. Seats were also provided on the stage for the chorus. Bordering on 10 o'clock the stage for the chorus. Bordering on 10 o'clock the orators of the occasion entered, and soon afterwards the ceremonies began. Surrounding the Hon. Daniel M. Fox—who occupied the seat of honor—were the members of the Grand Lodge of the United States. Above their heads floated a beautiful silken flag, emblazoned with the letters "I. O. O. F., G. L. U. S." The officers of the Grand Lodge of Pennsylvania and the Grand Encampment of Pennsylvania were likewise on the stage. In the left of the parquette circle were seated the members of the Grand Encampment of Pennsylvania, and in the centre of the parquette circle itself the members of centre of the parquette circle itself the members of the Grand Lodge of Pennsylvania. Also directly back of the orchestra were the members of the Grand Lodge of Maryland, the Grand Lodge of New Jersey, the Grand Lodge of the District of Columbia, and other visiting Grand Lodges.

The Opening Exercises.

Shortly before ten o'clock, the exercises at the Academy of Music were opened by the performance of the fine overture to Herold's opera of Zampa by forty instrumentalists, under the leadership of Professor L. Engelke, This was followed by the singing of

The Anniversary Hymn, written especially for the occasion by Brother B. P. Shillaber, well known as the author of "Mrs. Partington's" gental sayings, a member of the Siloam Lodge of Boston, Mass. The hymn read as follows:—

Let the glad anthem ring!
Hither bright offerings bring.
Growning this day—
Day of our Order's pride,
Day when our natal tide,
First on its mission wide,
Toek its blest way.

earing good-will to man-Earnest but slow; Angels its errand knew,
Smiled en its purpose true,
And Heaven's own rain and dew
Made it o'erflow.

love cheers it with its ra; Frath's beacon points its To plenitude.

On, 'neath our flag enrelied, Marches as army bold, Zealens and strong;

God of our hope and trust!
To Thee the tribute just
We grateful pay;
Thou wast our early Friend.
Thou didst our youth defend,
Be Thou, until the end,
Our Guide and Stay.

The second and fourth stanzas were sung as a quartette by Messrs. J. Graf. C. Meissner, J. Jacob, and A. R. Taylor, and the alternate stanzas by a chorus of one hundred voices, under the leadership of Professor Bishop, with accompaniment by the grand orchestra. Then came the

Prayer by the Rev. J. W. Venable, R. W. Grand Chaplain, whose invocation was as follows:—

Almighty God, the King eternal, immortal, and invisible! We, Thy dependent creatures, approach Thee in reverence and humility, acknowledging our naworthiness and imploring Thy divine favor and forgiveness. Without Thee nothing is strong, nothing is holy. We feel that all human efforts for the ac-complishment of good avail nothing without Thy blessing. We desire to thank Thee, Heavenly Father, for the prosperity and success which have at our efforts in the work of benevolence and

We assemble together this day to commemorate the wonderful providence which has guided our Order in its mission of mercy for fifty years, making "the little one a strong nation" and the feeble band to increase to a great brotherhood, spreading throughout the length and breadth of the land. Let Thy blessing attend the brother who is now to set forth our principles and aims. May his words of ripened wisdom and experience have due impression upon all who hear them.

We commend to Thy fatherly goodness, O Lord: the widow and the orphan, and all who are afflicted or distressed in mind, body, or estate. May it please Thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings and a happy issue out of all their afflictions. We assemble together this day to commemorate

we now commend ourselves and our brethren everywhere to Thy protection. Make us faithful in the discharge of our duty towards Thee and towards our fellow-men. May we realize the blessedness arising from the practice of the golden rule, of loving our neighbor as ourselves. Be with us, especially this day, and preserve us from all evil of soul and body. Direct us in all our doings with Thy most gracious favor, and further us with Thy continual help, that in all our works, begun, continued, and ended in Thee, Thy holy name may be magnified now and forever. Amen,

The Address of Welcome by P. G. Master John W. Stokes.

As soon as the preliminary exercises were concluded, John W. Stokes, Esq., Past Grand Master of the R. W. Grand Lodge of Pennsylvania, and Chairman of the General Joint Committee of Arrangements on the Semi-Centennial Celebration, stepped forward and addressed the assembled multitude as

M. W. Grand Sire, Officers, and Members of the R. W. Grand Lodge of the United States:

Through the partiality of my brethren, and on behalf of the R. W. Grand Lodge and R. W. Grand Encampment of Pennsylvania, it becomes my duty to express to you the grateful pleasure they feel in having you present with them upon this interesting accasion.

occasion.

The R. W. Grand Lodge of the United States having resolved that the Fiftieth Anniversary of the introduction of Odd Fellowship in America be appropriately celebrated this day throughout the entire jurisdiction, and that a Grand National Celebration of the occasion, under their auspices, should take place in this city, in obedience to this direction a number of the brethren of the Order are assembled to day to extend to you a cordial and hearty welnumber of the brethren of the Order are assembled to-day to extend to you a cordial and hearty welcome. We have also been joined by the brethren of the Order.

"And the good seed fell upon good soil, and brought forth a hundred fold," yes, a thousand fold. Just

uniting with us in our endeavors to make the cere-monies of the day as imposing as was demanded by the importance of the event which you deemed

monies of the day as imposing as was demanded by the importance of the event which you deemed proper to commemorate.

The brethren in this jurisdiction fally appreciate the high compliment paid them in selecting this city as the place for the proper observance of the Grand National Semi-Centennial Celebration of the Order. Your presence with us to-day gives also an additional interest to the occasion, for which, in the name of the brethren, I tender you their sincere thanks.

I hope I shall be pardoned if I claim for them some right to this flattering consideration by a brief reference to the progress of the Order in this jurisdiction. Soon after the Order was introduced into the United States it became successfully established in this city and State, and its steady progress through the prejudices that surrounded it in its younger days has been most remarkable. Having been organized "for the encouragement and support of brothers of the Order when in sickness, distress, or on travel, and for the purposes of Beaevolence and Charity," it invited to its altars a class which recognized the necessity and value of an association for mutual aid and relief in such cases. Keeping these great objects and purposes of the organization constantly in view, they were the guiding star to ultimate success; and from our humble beginning, through persistent energy and devotion to the humane and benevolent principles it inculcates, we have, I hope, attained a position which will entitle us to rank amongst the benevolent institutions of the times, perhaps the peer of any of them.

As the tree must be judged by the fruit it bears, I

of any of them.

As the tree must be judged by the fruit it bears, I trust I shall be pardoned if I refer to the means at our command in this State, and the way in which they have been heretofore dispensed in carrying out the great objects and purposes of the organization.

Without alluding to the aggregated returns and

Without alluding to the aggregated revenue and relief for the past half century, I beg to refer only to the official reports for the last year.

We have located in this city 119 Lodges, with a membership of over 26,000. We also have 27 Encampments, with a membership of nearly 4000. We campments, with a membership of nearly 4000. We have in the State, including the above, 526 Lodges, with a membership of nearly 70,000; and 133 Encampments, with a membership of 10,000. United, we have, by the last official report for the past year, in this State, a revenue of \$994,604-06; and by the same report there was distributed for relief, during the year, \$227,929-21, nearly one-half of the latter amount having been paid out in this city.

The reports for the present fiscal year now just ending will present a still more cheering prospect of the progress of the Order in this State, showing an increasing revenue and large accessions of members.

creasing revenue and large accessions of members.

As the amount of the annual revenue and relief has steadily increased from year to year in the past,

and the Order is growing in public favor and appre-ciation, we may with reason indulge the fond hope that the means for doing good in the future will be largely augmented; and while we can congratulate ourselves upon the success which has so far crowned our efforts, we can with great confidence bespeak for it in the future a prosuprous and useful career. for it in the future a prosperous and useful career.

While I have claimed all this for our peculiar organization, I am not unmindful that there exist reasons which may be justly assigned as having an influence upon the success which has hitherto attended the Order in this city and State.

The neonle here have exhibited a lighter apprecia-

The people here have exhibited a better apprecia-tion of the Order than in any other locality, the rea-son for which, I flatter myself, arises from the close son for which, I hatter myself, arises from the close resemblance of the principles and purposes of the Order with those promulgated by William Press, the founder of this colony, the induence of which is still reflected in the peaceful and benevolent acts of our people. His great treaty of peace with the Indians enunciated the purest principles of Frikkinship, Love, and Truth. Be it remembered that it was not a treaty for lands, but to "settle Frikkinships, and renew Covenants of Peace and Amiry, constituting a Brotherhood never to be broken:"

ships, and renew Covenants of Peace and Amiry, constituting a Brotherhood never to be broken;" and to this day it has not been broken.

Our people, the descendants of him and his contemporaries, have continued to revere the memory of the authors, and to admire the pure principles with which they were animated. This is evidenced on every side. Our city abounds with public and private charities, schools, colleges, asylums, hospitals, homes, refuges, and retreats, devoted and dedicated to charitable uses and benevolent objects. There is no ill that man is heir to that does not find in the City of Brotherly Love an asylum for its cure or City of Brotherly Love an asylum for its cure or

amelioration.

Surrounded, therefore, as we are by a philanthropic people, zealous of good works, it would be passing strange if we failed to be properly appre-Notwithstanding all these efforts in the cause of

human benefaction, we found ground that did not seem to be occupied, and paths not heretofore travelled by any that were open before us; and if our seculiar system of unostentations relief has reached a worthy and deserving class not heretofore pro-vided for, although the band that gave it could not

where for, atthough the band that gave it could not be seen, we are content.

"True charity, like the breeze, gathers fragrance from the drooping flowers it refreshes, and unconsciously reaps a reward in the performance of its offices of kindness, which steal on the heart like rich perfumes to bless and to cheer."

Hoping to be favored in the future, as we have been in the raw with fraterial and united coursely.

been in the past, with fraternal and united counsels, with a reliance upon an overruling Providence for our preservation and peace, we shall feel an assur-ance that our labors in the work of human benefaction will far exceed in usefulness those of the and better enable us to obey your injunction: visit the sick, relieve the distressed, bury the dead

and educate the orphan."

And now, Most Worthy Grand Sire, in conclusion, on behalf of the brethren of the Order in this jurisdiction, I extend to you a most cordial welcome. In behalf of the widows and orphans whose tears have been wiped away, and their stricken hearts gladdened by the kindly offices of the Brotherhood, I bid you welcome.

In the name of the good people of this great me-

tropolis, who recognize and appreciate to the fullest extent individual and associated efforts in the ame-lioration and relief of human suffering, I bid you a most cordial and hearty welcome to our peaceful

agreeable, and may you carry with you to your families and homes the most pleasant recollections of

Reply of the Most Worthy Grand Sire, E. D. Farnsworth.

At the conclusion of the address of welcome, the Most Worthy Grand Sire of the Grand Lodge of the United States, E. D. Farnsworth, Esq., of Tennessee, responded as follows:-

Past Grand Master John W. Stokes, Chairman of the General Joint Committee of Arrangements:— General Joint Committee of Arrangements:—

In behalf of the Right Worthy Grand Lodge of the United States, and of the assembled brethren of the Order from other jurisdictions, who are to-day the guests of the members of the Pennsylvania jurisdiction, and especially of those of the city of Philadelphia, I return thanks for the hearty and fraternal welcome which has been extended, and acknowledge my inability littingly to reply to the eloquent and impressive terms in which you have expressed it. Be assured, sir, that the pageant which your great city presents to-day, prepared in the broad spirit of liberality which characterizes our Fraternity, and in devotion to the noble principles which constitute the corner-stones of the Order of Odd Fellows, inspires the souls of all who witness and all who participate in it. The Right Worthy Grand Lodge, in this dutiful celebration of the Semi-Centennial Anniversary of the founding of the Order in America, is sensible that Philadelphia and Pennsylvania, in this magnificent display, has enhanced, if possible, the interest which every time Odd Bellow feels in the occasion; and congratulates liself in the selection of the City of Brotherly Love, with its more than one hundred and twenty-five Lodges, and more than twenty-seven thousand members, as the scene of the commemoration of an event which marked the inaugurof Brotherly Love, with its more than one hundred and twenty-live Lodges, and more than twenty-seven thousand members, as the scene of the commemoration of an event which marked the inauguration of an Order for the efficient utilization of the principles of Friendship, Love, and Truth, the peer of any known in ancient or modern times; and destined, it is hoped and confidently believed, to spread as far as human civilization extends, and to last as long as the distresses of the bereaved and siek, and the needs of the orphaned and lonely shall claim the sympathy, the assistance, and the fostering care of their fellow-creatures. In all that you have said of Pennsylvania Odd Fellowship, its members, its financial resources, its power, the beneficial use to which it has applied them, and the powerful inducese for good which it wields, you have not exceeded the limits of literal truth, or in the least exaggerated. On the soil which Penn honestly and kindly treated for, but did not wrest with the bloody hand from, its aboriginal owners, it was meet that an Order whose bond is the brotherhood of man, and whose covenant, one with another, and with society, is the performance of the offices of friendship and the cultivation of an enlarged philanthropy should fourish. It has done so; and it affords the Legislative Head of that Order pleasure to recognize the fact; and, sir, I am honored in being the organ of its expression, and in conveying to you again for the Kight Worthy Grand Lodge of the United States, and for those present from other jurisdictions, and from the Fraternity throughout the world, their cordial thanks for this reception. For the allusion which you have been pleased to make to me as the official chief of the Fraternity, I tender my sincere acknowledgments; and will only add that, while I feel, officially and individually, that "It is good to be here," and mingle with those older and abler than myself in this grand ceremonial of commemoration, I feel also that all efficial distinction

is dwarfed in contrast with the memory of him whose work, fifty years ago to-day, we have met to celebrate, Thomas Wilder, of Maryland; and in contemplation of the vast benevolent objects for which we are associated, that all true Odd Fellows, of whatever rank or degree, are the equals of each other. Standing here, in an official capacity, I cannot desist, without the utterance of a thought that occurs, and the delivery of a single word of exhortation; for this is a time and scene to awaken a full sense of one's responsibilities. The cycle of fifty years since our foundation in America is complete. The patriarchs who labored then, who first bore our symbols, who delivered our charges, who inculcated the lofty truths we profess and endeavor to practise, have gone to their rest. What they inaugurated the orator of the day will depict in its progress and portray in its beauty.

Within that time, in our history as an Order, and in the history of this continent, marvellous changes have been wrought and wonderful development has been made. From the handful that gathered at the call of Wildey we have increased until near half a million are enlisted under the standard then set up. Other continents and the islands of the sea own our fraternity and acknowledge our laws and principles as their guide.

fraternity and acknowledge our laws and principle

rateroity and acknowledge our laws and principles as their guide.

But amid all the mutations of that period, whether they contributed to the advancement of civilization, education, and morals, and to the improvement of the race in its higher attributes, or seemed to retard them—amid all fuctuations and exterior convulsions, Old Fellowship has preserved its unity as an organization, and maintained the steadfastness of a single purpose. From its high duties and behests it has known no "variableness nor the shadow of turning," consecrated to the cause of humanity, to the binding up of its weaker parts, to the sustenance and succor of those stricken by Providential calamities, to the widow in her grief and need, and the orphan in its helplessness, it has, with inviolable idelity, performed its lofty task. The schisms and dissensions which have occurred about it have not scarred or scamed its massive and well-cemented proportions, and the roar of discord has never penetrated its halls nor moved it from the even and majestic tenor of its way. These of discord has never penetrated its hails nor moved it from the even and majestic tenor of its way. These evils, in the midst of danger, have been avoided by inflexible adherence to the grand truths of the Order; and so would I, and all for whom I speak, have it to be in the future; and I would earnestly entreat this, large concourse of the brotherhood, representing every section, to lay well the ground for a prosperity in the coming fifty years upon the principles which nave secured it in the past. This is an inviting theme, and might well be enlarged on, but I will not dwell. Commending all who hear me to the work, and that they should yield profound gratitude to the Almighty Disposer of events for His hitherto signal approval of our labors, I close by again thanking you, sir, and the Order in Philadelphia, in the name of the Right Worthy Grand Lodge of the United States, for your cordial welcome.

for your cordial welcome.

In the order of proceedings instituted for the day, another and a veteran in the service, one whose name is familiar wherever the Order is known, is assigned to pronounce an address suitable to the occasion. He will do it well and worthly, and I will not consume longer your time or transgress against your patience.

against your patience.

I take great pleasure in introducing to the audience
James L. Ridgely, P. G. Master of Maryland, and
Secretary of the Right Worthy Grand Lodge of the
United States, who has been designated as the orator
of the designated.

At the conclusion of M. W. Grand Sire Farnsworth's esponse to the welcoming speech came the Oration by James L. Ridgely, Esq.,

of Baltimore, a Past Grand Master of the Grand Ledge of Maryland, and present Grand Secretary of the Grand Lodge of the United States. Mr. Ridgely's subject was "American Odd Fellowship: its Origin, History, and Development," on which he spoke as

Ladies and Gentlemen and my Brother Odd Fellows:-Ladies and Gentlemen and my Brother Old Fellows:—

I have no words in which to express the gratification and thankfulness awakened by the animating scenes of this day, and I am sure that the occasion of this anniversary has filled my brethren, wherever assembled throughout our vast jurisdiction, with corresponding emotions of joy and gratitude.

This is to Old Fellows a day of general rejoicing—a day of thanksgiving and fervent outpouring of hearts to Him "who orders all things wisely," for the rich rewards vouchsafed to their combined labors in aid of an improved and an uplifted humanity. The delight which swells our hearts is diffusive: it has, like the little rill, not only refreshed the surround-

like the little rill, not only refreshed the surround-ings of its source, but has scattered profusely in its path the rich influences of its genial power. It has moved the heart of this great city; to-day the multiude swarms her avenues, and sways hither and are astir—banners are unfurled—the of men reverberates—music, sweet and tric alike upon the heart, whether in the palace or in the hovel, floats upon the air—men and women, eager with curiosity, crowd every available spot of ground. No quarter of the city is free from the hum omnipresent. Gay pennants stream from the forest of mast-heads, and from every eminence the auspictous bunting atters its voice in eloquent unison with the entire scene; and yet, the grandeur of the display on our every side, and the noble sympathy of this great people of this great city, responsive to our good caus witnessed upon her avenues, fails to measure up to the moral splendor of the spectacle which now ra-vishes the sight within this majestic temple. Here have bastened at this early morn an array of hu manity, solid yet personal, covering every tenable point of space. The thousands that are here, representing the youth, beauty, intelligence point of space. The thousands that are here, representing the youth, beauty, intelligence, and fashion of the city, have caught the inspiration of the hour, and are here to honor the cause we espouse, for it is a just cause. a virtuous cause, a noble cause—the cause of Humanity itself. Yet, my friends, vast as is our number here, immense as is the array with all its gorgeousness, commense as is the array with all its gorgeousness, commense as is the array with all its gorgeousness, commanding as is the glitter and splendor of the spectacle, and beautiful as is the moral which underlies the scene, it but faintly displays the magnitude of the offering which our united homage this day renders to the living God. From beyond the great lakes of the North, in the land of her Majesty, the illustrious Victoria; from the islands which girt her rock-bound coast beyond the St. Lawrence to the Rio Grande; from the great Atlantic across the desert plains and mountains to the Pacific slope; beyond that slope to the Islands in the Sea, and still beyond these to the distant Continent of Australia; from land to land, from sea to sea, in every city, in every town and considerable village, there goes up at this very hour considerable village, there goes up at this very hour to the throne of the great God of Humanity a com-bined and fervent voice of thanksgiving—a hymn pure and hearfelt—"the Odd Fellows' offering" of the pure and hearfeit—"the Odd Fellows offering" of the year of our Lord 1869; an offering constrained by the prefoundest gratitude on the part of a great Brothernood to that Providence who has given to its labor his approving smile. We are here with the spirit of rejoicing, of gladness and gratulation; everything around us lends joy and pleasure to the heart, and an influence indescribably auspicious creates a general harmony, of which all hearts alike partake. It is a day of festival; the proclamation has gone forth to our people everywhere throughout the earth where Odd Fellowship dwells, that, from the rising to the setting of the sun, there is rest to-day from secular labor; that the sons of tell respond not to-day to the music of the hammer, or to the roar of the day to the music of the hammer, or to the roar of the furnace; that the merchant and the men of the pro-fessions, and of the schools, and of the arts, and of sciences, shall to-day pause in the work of mind; and the thousands that are here have nobly re-sponded to the call, pouring like an avalanche from the North and the South, from the East and the

the North and the South, from the East and the West, from every quarter of the republic to this great city; to this most fitting shrine of Humanity, this Mecca of Brotherly Love, consecrated as such in its baptism by its founder, whose deathless name and virtues, cherished in the innermost hearts of all the people, live as freshly to-day as when, on the banks of your beautiful Delaware, one hundred and seventy years ago, he achieved, with the wand of peace a his cimeter, and the shibboleth of love as his wa power, a victory of which was born an Empire. his elmeter, and the shibboleth of love as his war power, a victory of which was born an Empire.

And what has inspired this mighty. I should probably say this national, movement? Men are not accustomed to come together by hazard. The throng of to-day is not an idle pageant, not a mere holiday exhibition; it does not mean a display of numbers for inducace on public sentiment. None of these—it represents an idea, a living, breathing, predominant, and pre-eminent idea, emphatically the idea of the age in which we live. We are here to-day to discourse of that idea—to look upon the past, and what it reveals to our gaze during a period of fifty years. Ffry years! Startling words in the measurement of the little span of human life, while in the reckoning of the age of nations they represent but a single hour; yet they disclose, however applied, checkered scenes, much of wonder, of change, of progress, of life, of decline and death. Time is ever on the wing, and the panorama which day by day it displays before the human eye is but a continuous recurrence of events, or shifting scenes, the counterpart of which have been always enacting upon the same stage from the morning of creation. Man is, and always has been, its subject, and has been essentially the same being, ever influenced in his habits and progress to social improvement and development by corresponding laws.

From the standpoint of the present, the fifty years

corresponding laws.

From the standpoint of the present, the fifty years last past appear but as yesterday; like a great scroll opened up to the common gaze, the world is at once before us. During that short period greater changes have come over its history than have transpired since the creation. Space has been annihilated; the remotest ends of the earth have been marvellously

habitable climes have been subdued by the power of human genius, and the depths of mini have not yet been sounded, nor have its further conquests entered into the imagination of man. Through this great telescope how grand and sublime the scene! How altered and varied the map of earth and its constantly recurring lessons; how has it accommodated itself to the ambition and lusts of kings, princes, and emperors; how have nations and peoples, like chessmen, changed places; the once-strong and potential, the now feeble and declining; the once tottering and decrepit and humble, now erect, stalwart, and loomthe now feeble and declining; the once tottering and decrepit and humble, now erect, stalwart, and looming up to colossal power; the once dismembered and broken into petty fragments, now reunited, consolidated, and advanced upon the way of greatness! Has our own beloved land in fifty years kept pace with the most forward march of the world? From twenty-one States the republic has expanded to thirty-eight; from less than ten millions to nearly forty millions of population. What its present prestige and rank in the tamily of nations, what its present greatness in all the essential elements of cosent greatness in all the essential elements of em pire, contrasted with its status fifty years ago! How have the kingdoms of the Old World—one, or per heps, two, excepted—been outstripped by the infant giant of the West; and, in the race, how hopeless that these left behind should ever regain position. How has the world been startled with the rapid succession of great events of every character! Religion morals, philosophy, literature, how cherished and advanced, and diffused broadcast among the people how sedulously fostered by the civil power! Steam and its developments; electricity and its applica-tions; sechanism, arts, science, commerce, navigations; mechanism, arts, science, commerce, navigation, agriculture, and every conceivable utility, how
have they been adapted to the comfort, welfars, and
happiness of the race; how have they multiplied and
scattered their rich fruits upon the earth! And yet
there is a shadow which sheds its leaden tinge upon
this picture. In fifty years, with its advance in all
these elements of wealth, war has not ceased to
decimate the race and to desolate the earth. Strife,
it dividual and civil and international, is the rule
rather than the exception. The sword and the cannon are still the arbiters of honor and character. and, the parodox of darkness in the midst of the brightest light, and of inhumanity in an age of the sublimest civilization, offend the moral sense of the Christian and philanthenics. Christian and philanthropist.

Christian and philanthropist.

It has now been fifty years since on this continent the institution known as the Independent order of Odd Fellows was organized at the city of Baltimore by Thomas Wildey and his four colaborers. It came into being in the interest of humanity, and as an off-shoot of an improving civilization, which, through long years of conflict, had ultimately culminated with great power, and had largely advanced the material interests of society. In discussing the origin and general history of this Order, the genius and fancy of anniversary and other orators have indulged for the most part in the wildest theories and speculations. Every conceivable suggestion has been advanced, and antiquity has almost uniformly been invoked in aid of its claim for veneration and homage, as if age supplied necessarily excellence and intrinsic worth. Ideas as baseless as the vision of a dream have been spun and woven, of a dream have been spun and woven, often to gratify the creative genius of the scholar, or to challenge admiration for his jearning and research. Merit is ever self-reliant, and should be like virtue itself—its own exemplar. In this category we present our Order before the world to-day, stripped of all borrowed plumage; for, as has been truthfully said by a favorite poet of the apparel of a fair virgin,

"Leveliness needs not the aid of ornament, But is, when unaderned, adorned the most."

True it is that our principles date from remote an-True it is that our principles date from remote antiquity, because they are coeval with creation and inseparable from humanity itself. In this regard Odd Fellowship is contemporary with all ages of the world; in other respects, it is ready, in all humility, in the interest of the broad spirit of fraternity, to take rank among the myriad benefactions of the present, in generous rivalry with each and all of them, in promoting the enlightenment, refinement, comfort, and happiness of man.

I have already said that our Order was an offshoot of the advancing civilization of the age; but, before

I have already said that our Order was an offshoot of the advancing civilization of the age; but, before this view is presented, I propose to occupy a few moments in considering the usual theory of its origin upon the idea of antiquity.

The origin of Odd Fellowship has been referred to the reign of Nero, the Roman Emperor, and to the Roman camp, A. D. 55; thence, it is alleged, it was introduced into Spain, France, and England. To locate the source of a great moral organization in the Roman camp, whose soldiery in the reign of the monster Nero was, for the most part, of the lowest order of Pagans and slaves, addicted to debauchery and licentiousness, would be, even if well supported, a fact which it were better to conceal than to promulgate; but, in view of its utterly fabulous character, gate; but, in view of its utterly fabulous character, the wonder is that such a genealogy should have ever teen dreamed of. Philanthropy, or Fraternity, as instinctive of a common nature among men, may be sought for in vain in the Pagan ages of the world. It is true that in the philosophy of Greece and Rome the theory is sublimely discussed and taught. Plato and Socrates, and Ciccro and Seneca, represent reand Socrates, and Cicero and Seneca, represent respective schools of this philosophy—perhaps those great minds had reached the highest moral elevation of their day, and had attained to the best defined idea of Nature and its Source; of man and his relations to that source, and to the divinity within him; and from these truths were able to deduce the proper obligations and duties of men towards each other. Yet this learning was purely moral and intellectual; so abstract and theoretical, and having in it so little of the practical, that these philosophers were utterly incapable of iliustrating in their lives and conduct the beautiful virtues which they taught. Notwithstanding the pure moral of those schools, history furnishes only in the long future of this age, when the world had been illumed with a light revealed from the true and only God, any evidence that the spirit of humanity had found a lodgment among the Roman people. The fall of Rome and its conquest mingled together and confounded in that empire many races of people. The Pagan, the Jew, the Christian, the master and the slave, the citizen, the stranger, and the barbarian, confronted each other under essentially changed aspects. A common misfortune, the common desolation, the comthe stranger, and the barbarian, confronted each other under essentially changed aspects. A common misfortune, the common desolation, the common poverty and want, awakened kindred sympathies, and hearts which had never before responded to the stern reality of a common nature were dissolved now into such a faith, and constrained into the recognition of a human brotherhood as irresistible as the law of life and death. New forms of government were set up; new relations supported intermarriages took place: ernment were set up; new relations supervened; intermarriages took place; social intercourse, ties of friendship, commerce, trade, a sense of mutual dependence, with its reciprocal obligations, and every other cognate element of civilization, sprung up by degrees. This train of progress could not fail to soften the asperities and to molify essentially the antagonisms of the conguered and the conguerers. Of all institu train of progress cound not fail to soften the asperities and to mollify essentially the antagonisms of the conquered and the conquerors. Of all institutions among an advancing people, none exercise so large an influence for the better or for the worse as its form of religion. In this state of society the popular mind could not fail to be intensely occupied in this direction. Here was the Pagan with his various gods, and the religion of the Israelite and the Christian. The condict for supremacy was imminent, unavoidable; and, in consonance with the eternal order and fitness of things, Paganism went down forever. It tottered awhile upon its throne, then recled and sank beneath the power of truth, flashing from the fires of heaven, out of the throne of the Eternal. The superstition of heathenism was at an end. The gods of Rome and Greece and Egypt expired and disappeared from the face of the carth, so that no vestige has been preserved of their existence except in the traditions of the age, and not of its theology, but of its romance, literature, and poetry. The religion of the Pagan was the religion of man; of his exclusive handlwork; it was of the carth, carthy. The religion which beamed on the world in its stead proclaimed a new and sublime moral. "Peace on earth and goodwill to man" was inscribed in letters of living fire upon its broad banner. Turning away, therefore, from the reign of Nero and the Roman camp, we shall find in the onward march of civilization includent to Christianity a thread which, if followed, will lead us along through its many centuries of ordeal into the true origin of the organizations of men for practical beneficence and fraternity.

Civilization, we are told, "refers to a certain state of mankind, which is distinguished from barbarism," an "improved condition of man," resulting from the establishment of social order, "a state of progress towards realizing the idea of humanity." The application of this fourier of the numan heart is referrible.

The barbarian, outractable though he wa ties and to mollify essentially the antagonisms of the conquered and the conquerors. Of all institu-tions among an advancing people, none exercise so

through the long and dreary darkness of the u dile ages, checked, nevertheless, in a good degre e, and counts racted by the very agency which has warmed it into active life. To Christianity it owed its preservation. Having its birth in early ages in the sast, it had succumbed to the withering desolation which marked the footprints of the carbarian; seeking retuge across the Bosphorus, it had found a home and a resting place in Greece; pressed thence westward, it culminated in glory at Rome. With the full of that empire, under the sheltering wing of Christianity, it survived the common wreek, and once more shed its halcyon influence upon the human race. It was now doomed to the severest ordeal it had yet been called to pass—a war of opinion and doctrine and faith within its own household. The Christian Church had attained the zenith of its power; there was now one thing, and the Christian Church is constituted in the chief of the continuous and distraction reigned. Christianity, was now one thing, and the Christian Church essentially another—the one a simple, pure, sublime system of faith; the other an organized and formidate government, with a combined political and ecclesiastical polity, claiming to rank among the family of manions, and, by reason of its peculiar structure, exerting inducence ex-cathedra, and under color of divine authority. Civilization, under such auspices, could not advance; it was assailed in its most vital principle. The right of one generation to bind its successors in systems of government, or dogmas of faith, or rescripts of philosophy, was at war with the idea of mind as the divine instinct, and its struggles to vindents its freedom were long, earnest, and persistent. As well might some presumptuous Canute have altempted to reverse the order of nature. The liberty of thought, innate and inseparable from intellectual organism, is in fact of Gori—a scintillation of His divinity—and all attempts at its coorcion could not but fall to draw after it its own inevitable destruction; since "ve

the long past, experience and example is ever teaching. Generations have come and gone, like a continuous caravan moving deathward; but from these there is ever-descending chronicles, memorials, and traditions, conserved from oblivion, just as the annals of Odd Fellowship are this day being collated for restarity. from oblivion, just as the annals of Odd Fellowship are this day being collated for posterity. This material, at first rude and simple, comprehending the social life, manners, habits, institutions, religion, learning, science, and aris of every people undergoing the process of continuous development, has been the aliment of civilization, and it has advanced, from time to time, through various ordeals, in proportion as its energy has been sufficient to successfully encounter and overcome the obstacles by which bigotry, superstition, and fanaticism have impeded its progress. With the triumph of this great handmaid of Christianity has humanity and a higher and more sublime development of charity largely participated. As inseparable from the growth of these, and as anxiliary to their greater efficacy for good, has the spirit of association and co-operative organization been invoked, with a view to more enlarged usefulness and more effective practical results.

and the trained in the career of civilization, there is not the trained in the career of civilization, there is not the care of civilization, there is not the care of civilization that the care of civilization of civilization of the care of civilization of civilization